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THE
KING'S MAJESTIES
ANSWER
TO THE
PAPER
Delivered in by the Reverend
DIVINES attending the
Honourable Commissioners
Concerning
Church-government.

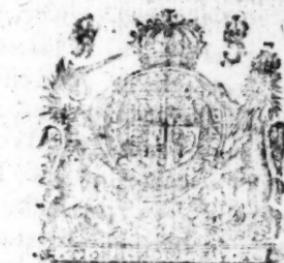
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THE
KING'S MASTERS
A N S W E R
TO THE
PAPER
Diligently Read in the King's
PLACES throughout the
Honourable Company
Concerning

England-Gouvernement.



London
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His Majesties Answer to the Paper delivered to Him by the

Divines attending the Parliaments

Commissioners,

Concerning Church-government.

C. R.

His Majesty upon penitall of your Answer to his Paper of the second of October 1648, findeth that you acknowledge the severall Scriptures cited in the Margin to prove the thing for which they are cited, *wiz.* That the Apostles in their owne persons, that *Timothy* and *Titus* by Authority derived from them, and the Angels of the Churches had power of Church-government, and did or might actually exercise the same in all the three severall branches in this Paper specified; And so in effect you grant all that is desired: For the Bishops challenge no more or other power to belong unto them in respect of their Episcopall Offices, as it is distinct from that of *Presbyters*,

byters, then what properly falleth under one of these three: Ordaining, giving Rules, and Censures.

But you presently after deny the persons that exercised power aforesaid to have been Bishops, or to have exercised Episcopall Government in that sense: As Bishops are distinct from Presbyters you doe in effect deny the very same thing you had before granted: For Episcopall Government in that sense being nothing else but the Government of the Churches within a certaine Precinct (commonly called a Diocese) committed to one single person, with sufficient authority over the Presbyters and people of those Churches for that end; since the substance of the thing it selfe in all the three forementionned particulars found in the Scriptures, unless you will strive about names and words (which tendeth not to profit, but to the puzzelling and subverting of those that seek after truth) you must also acknowledge that Episcopall Government in the sense aforesaid may be sufficiently proved from Scripture.

Titus 1.5.7. In that which you say next, and for proofe thereof insist upon three severall Texts: His Majesty conceives (as to the present busynesse) that the most that can be proved *Act 20. 17.* 18. from all or any of those places, is this, That the word Bishop is there used to signifie Presbyter, and that consequently the Office and worke mentioned in those places as the Office and worke of a Bishop, are the Office and worke of a Presbyter; which is confess on all sides, although his Majesty is not sure that the proofe will reach so far in each of those places. But from thence to infer an absolute Identity of the Functions of a Bishop and a Presbyter is a fallacy, which his Majesty observes to run in

in a manner quite along your whole Answer: but it appears from the Scriptures, by what you have granted, that single persons, (as *Timothy* and *Titus* for example) Had Authority to performe such Acts and Offices of Church-government, as his Majestie hath not yet found by any thing represented unto him by you or any other from the Scripture, that a single Presbyter ever had authority to performe; which is enough to prove that the Community of names, in some places, notwithstanding the Functions themselves are in other places by their proper worke sufficiently distinguished.

But for the name *Episcopus* or Bishop, his Majestie hath long since learned from those that are skilfull in the Greeke tongue that it imports properly no more then an Overseer, one that hath the charge or Inspection of some thing committed unto him, as he that is set to watch a Beacon, or to keepe sheepe; whence in the New Testament, and in the Ecclesiasticall use, it is applied to such persons as have the care and inspection of the Churches of Christ committed unto them in *spiritualibus*; as both Bishops and Presbyters have in some sort, but with this difference, that meere Presbyters are *Episcopi gregis*, only they have the oversight of the flocke in the duties of Preaching, Administration of Sacraments, Publique Prayer, Exhorting, Rebuking, &c. but Bishops are *Episcopi gregis & Pastorum* within their severall Precincts, in the acts of externall government; so that the common worke of both Functions is the Ministry of the Gospel, but that which is peculiar to the Function of Bishops as distinguisht from Presbyters, is Church-government. It is not therefore to be wondred if it should happen in

the New Testament, the word *Episcopus* to be usually applied unto Presbyters, who were indeed overseers of the flock rather than unto Church government, who had then a Title of greater Eminency whereby to distinguish them from ordinary Presbyters, to wit, that of Apostles. But when the government of Churches came into the hands of their Successors; the names were by common usage (which is the best master of words) very soone appropriated, that use *Episcopus* to the Ecclesiasticall Governour or Bishop of a Diocesse, and that of Presbyter to the ordinary Minister or Priests.

His Majesty hath rather cause to wonder, That upon such pretences you should with so much confidence as if the point were rendred most cleere to the Judgement of most men both Ancient and of latter times, That there is no such Officer to be found in the Scriptures of the New Testament as a Bishop distinct from a Presbyter, when as his Majesty remembreth to have seene cited, by such Authors as he hath no reason to suspect, both out of the Ancient Fathers and Councells, and out of sundry moderne writers, even of these reformed Churches, that want Bishops great variety of Testimonies to the contrary.

His Majesty is not satisfied with your Answer, concerning the Apostles exercise of Episcopall government, which you would put off, by referring it to their extraordinary calling; our Saviour himselfe was the first and chiefe Apostle, and Bishop of our Soules, sent by the Father, and Anoynted by the holy Ghost, to be both the Teacher and the Governour of his Church. By that Mission he receiv'd Authority, and by Unction abilities for

for these works which he performed in his own person, whilst he lived upon the earth, before he left the world, that the Church might not want Teaching and Governing to the world's end; he chose certaine person upon whom he conferr'd both these Powers, whereby they became also Apostles and Bishops, by making them p^takers both of his Mission before his Assentⁱon (*As my Father sent me, I send you*) and of his Unction shortly after his Assentⁱon, when hee poured upon them the Holy Ghost at Penticost. The Mission both for teaching and governing (at least for the substance of it) was ordinary and to continue to the end of the world (*Matth. 28. 18. 20.*) And therefore necessary to discern, and be by them transmitted to others, as their Substitutes or Successors. But the unction whereby they were enabled to both Offices or Functions, by the effusion of the Holy Ghost, in such a plentious measure of knowledge, Tongues, Miracles, Prophesying, Healing, Infability of Doctrine, discerning of spirits, and such like, was indeed extraordinary in them, and in some few others though in an inferior measure, as God saw it needfull for the planting of the Churches, and propagation of the Gospell in those Primitive times; and in this which was indeed extraordinary in them, they were not necessarily to have Successors. But it seemes very unreasonable to Attribute the exercise of that Power, whether of Teaching or Governing to an extraordinary calling, which being of necessary and continuall use in the Church, must therefore of necessity be the work of a function of ordinary and perpetuall use; therefore the Acts of Governing of the Church, were no more nor otherwise in the Apostles, then

then the Acts of Teaching the Church were; that is to say, both extraordinary for the manner of performance, in respect of their more then ordinary abilities for the same, and yet both ordinary for the substance of the offices themselves, and the works to be performed therein; and in these two ordinary Offices, their ordinary Successors are Presbyters, and Bishops; Presbyters ~~are~~ Presbyters immediately succeeding them in the office of teaching; and Bishops ~~are~~ Bishops immediately in the office of Governing.

The instances of *Timothy* and *Titus*, you likewise endeavour to avoyd by the pretension of an extraordinary calling. But in this answer the insufficiencoy thereof (if all that is said therein could be proved) his Majesty findeth very little satisfaction.

1. First you say that *Timothy* and *Titus* were (by Office) Evangelists; whereas of *Titus*, the Scripture nowhere implieth such thing at all, and By your owne rule, authority without Scripture wil beget (if that) but a humane faith; neither doth the Text cloenly prove that *Timothy* was so.

2. Setting aside mens conjectures (which can breed but an humane faith neither) you cannot make it appear by any Text of Scripture, that the Office of an Evangelist is such as you have described it; The work of an Evangelist which Saint Paul exhorteth *Timothy* to doe seemes by the context (1 Tim. 2.4, 5. to be nothing but diligence in preaching the word, notwithstanding all impediments and opposition.

That

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3. That which you so confidently affirme, That *Timothy* and *Titus* acted as Evangelists, is not only denied, but clearely refuted by *Sculleton*, *Gerrard* and others; yea even with scorne rejected of late, (as his Majestie is informed) by some ridged Presbyterians, as *Gillespie*, *Rutherford*, &c. And that which you so confidently deny, that *Timothy* and *Titus* were Bishops, is not onely confirmed by the consentient testimony of all antiquity (even *Jerome* himself having recorded it, that they were Bishops, and that of St. *Pauls* ordination) and acknowledged by very many late Divines: but a Catalogue also of 27 Bishops of *Ephesus* lineally succeeding from *Timothy* out of good records, is votched by *Reynolds* against *Hirt*, and by other writers.

4. You affirme, but upon very weake proofs, That they were from *Ephesus* and *Creet* removed to other places. Some that have exactly out of Scripture compared the times and orders of the severall journeyes and stations of *Paul* and *Timothy*, have demonstrated the contrary concerning the particular.

5. Whereas you say it is manifest from the 2*Tim.* 4. 9. and *Tit.* 3. 12. That they were called away from these places; it doth no more conclude, that they were not Bishops there, or that they might as well be called Bishops of other Churches, then it may be concluded from the attendance of the Divines of the Assembly at *Westminster*, that they are not Parsons or Vicars of their severall parishes.

Lastly, for the Postscripts of these Epistles, though his Majestie lay no great weight upon them, yet he holdeth them to be of great antiquity, and therefore such as in question of fact, where there appeares no strong evidence to weaken their belief, ought not to be lightly rejected.

Neither doth this lay any weight at all upon the Allegory

gory or Mystery of the denomination in the next point concerning the Angels of the Church, as you mistake in your answer there unto ; wherein his Majesty finds as little satisfaction as in the last point before. The strength of his Majesties instance lay in this, That the judgement of all the ancient and the best Moderne Writers, and by many probabilities in the Text it selfe, the Angels of the seven Churches were *personæ singulæres*, and such as had a Prelacy as well over Pastors as People within their Churches, and that is in a word Bishops. And you bring nothing of moment in your answer to infirme this ; you say truly indeed, That those Epistles were written in Epistolary stile, and so (as letters to collective or representative bodies use to be) directed to one, but intended to the body. When you have proved, you are so farre from weakning, that you rather strengthen the argument to prove the Angels to have been single persons ; As when his Majesty sendeth a Message to his two Houses, and directs it to the Speaker of the House of Peeres, his intending it to the whole House doth not hinder but that the Speaker to whom it is directed is one single person still. Yet his Majesty cannot but observe in this (as in some parts of your answer) how willing you are *versari in generalibus*, and how unwilling to speake out, and to declare plainly & directly what your opinion is concerning those Angels, who they were, whether they were the great Antichrist of Episcopacy; *Salmantius* very peremptorily (*fit ergo hoc fixum, &c.*) affirmeth, the whole Churches; or so many individuall Pastors of the greater Church in these Cities, or the whole Colledge of Presbyters in the respective Churches, or the singular and individuall Presidents of these Colledges. For into so many severall opinions are these few divided among themselves, who have

have divided themselves from the common and received judgement of the Christian Faith.

In the following discourse you deny that the Apostles were to have any successors in their Office, and affirme that there were to be only two orders of ordinary and standing Officers in the Church *viz.* *Presbyters* and *Deacons*.

What his Majesty conceiveth concerning the Successors of the Apostles is in part already declared, *viz.* That they have no Successors *in eundem gradum*, in respect of these things that were extraordinary in them, as namely the measure of their gifts, the extent of their charge, the infallibility of their doctrine, and (which is sundry times mentioned as a speciall Character of an Apostle properly so called) they having seene Christ in the flesh. But in these things that were not extraordinary (and such those things are to be judged which are necessarie for the service of the Church in all times, as the Office of Teaching, and the power of Governing are) they were to have and hold Successors; And therefore the Learned and Godly Fathers and Councells of old times, did usually stile Bishops the Successors of the Apostles, without any scrupling thereat.

And as to the standing Officers of the Church, although in the place by you cited, *Phil. 1. 1.* *1 Tim. 3. 8.* there be no mention of Bishops as distinct from Presbyters, but of the two orders onely of Bishops or Presbyters and Deacons; yet it is not thereby proved that there is no other standing Office in the Church besides, for there appear two other manifest reasons, why that of Bishops might not be so proper to be mentioned in those places; the one because in the Churches which the Apostles them-

selves planted, they placed Presbyters under them for the Office of teaching, and tooke upon themselves the care and reserved in their owne hands the power of Governing of these Churches, for a longer or shorter time, as they saw it expedient for the propagating of the Gospell, before they set Bishops over them; and so it may be probable that there was as yet no Bishop set over the Church of *Philippi*, when Saint *Paul* writ his Epistle to them. The other because in the Epistles to *Timothy* and *Titus*, the persons to whom he wrote being themselves Bishops, there was no need to writ any thing concerning the choyce or qualification of any other sort of Officers, then such as belonged to their ordination or inspection which were Presbyters and Deacons onely, and no Bishops.

Concerning the Ages succeeding the Apostles.

First, His Majesty beleeveth, that although Faith as it is an assent unto truth supernatural, or of Divine revelation, reacheth no further then the Scriptures, yet in matters of fact humane testimonies may beget a faith, though humane yet certaine and infallible, as by credit of Histories we have an infallible faith that *Aristotle* was a Greek Philosopher, and *Cicero* a Roman Orator.

2 The darknesse of these times in respect of the History of the Church, is a very strong Argument for Episcopacy; notwithstanding the darknesse of the times there's found so full and cleere a prooife, by the unquestioned Catalogues extant in antient Writers of the Bishops of sundry famous Cities, as *Jerusalem*, *Antioch*, *Alexandria*, *Rome*, *Ephesus*, &c. in a continued succession from the Apostles, as scarce any other matter of fact hath found the like.

3 In *Clement's* Testimony cited by you, his Majesty conceiveth you make use of your old fallacy, from the promiscuous use of the words to inferre the indistinction of the things; for who can doubt of *Clement's* opinion concerning the distinct Offices of Bishops and Presbyters, who either readeth his whole Epistle, or considereth that he himselfe was a Bishop in that sence, even by the confession of *Videlius* himselfe, a man never yet suspected to favour Bishops, who saith, after the death of *Linus* and *Caleatus*, *Clemens solus Episcopi nomen retinuit quia jam involuerat distinctio Episcopi & Presbyteri*; and for *Ignatius* Epistles, though some of late out of their partiall dis-affection to Bishops, have endeavoured to discredit the whole Volume of them by all possible meanes, without any regard either of ingenuity or truth, yet sundry of them are such as being attested by the suffrages of antiquity, cannot with any fore-head be denied to be his; and there is scarce any of them which doth not give testimony to the Prelacy of a Bishop above a Presbyter: *Ignatius* himselfe was a Bishop of Antioch, and a holy Martyr for the faith of Christ.

4 You grant that not long after the Apostles times Bishops are found in the Writers of those times, reported as in some superiority to Presbyters; but you might have added farther out of these Writers (if you had pleased) that they were some of them, as *James* at *Jerusalem*, *Timothy* at *Ephesus*, *Titus* in *Creet*, *Marke* at *Alexandria*, *Linus* and *Clement* at *Rome*, *Polycarpus* at *Smyrna*, constituted and ordained Bishops of these places by the Apostles themselves, and all of them reputed Successors to the Apostles in their Episcopall Office; And his Majesty presumeth you could not be ignorant that all, or most of the testimonies

selves planted, they placed Presbyters under them for the Office of teaching, and tooke upon themselves the care and reserved in their owne hands the power of Governing of these Churches, for a longer or shorter time, as they saw it expedient for the propagating of the Gospell, before they set Bishops over them; and so it may be probable that there was as yet no Bishop set over the Church of *Philippi*, when Saint *Paul* writ his Epistle to them. The other because in the Epistles to *Timothy* and *Titus*, the persons to whom he wrote being themselves Bishops, there was no need to writ any thing concerning the choyce or qualification of any other sort of Officers, then such as belonged to their ordination or inspection which were Presbyters and Deacons onely, and no Bishops.

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you recite of the ancient Fathers, Writers of middle ages, Schoole-men, and Canonists, and the Book published under King Hen. the 8. do but either import the promiscuous and indifferent use of the names of Bishops and Presbyters, whereof a dvantage ought not to be made to take away the difference of the things, or else they relate to a Schoole point (which in respect of the thing it selfe is but a very nicely)disputed *pro* and *con* by curious questionists, *Utrum Episcopatus sit ordo vel gradus*, both sides in the meane time acknowledging the right of Church Government to be in the Bishops alone, and not in the Presbyters ; as also it may be produced either from the very same Writers, or from others of as good authority or credit, testimonies both for number and cleernesle farre beyond those by you mentioned to assert the three different degrees or orders (call them whether you will, of Ecclesiasticall Functions, (*viz.*) the Bishop, the Presbyter, and the Deacon.

As to that which you adde lastly, concerning the difference between primitive Episcopacy and the present Hierarchy, albeit his Majesty doth conceive that the accessions, or additions granted by the favour of his Royall Progenitors, for the enlarging of the power or priviledges of Bishops, have made, or indeed can make the Government really and substantially to differ from what formerly it was, no more then the addition of Armes, or ornaments can make a body really and substantially to differ from it selfe naked, or devestled of the same ; nor can thinke it either necessary or yet expedient that the elections of the Bishops and some other circumstantials touching their Persons or Office should be in all respects the same under Christian Princes, as it was when Christians lived among Pagans, and under persecution ; yet his Majesty so farre approveth

of your Answer in that behalfe, that he thinketh it well worthy the studies and endeavours of Divines of both opinions, laying aside emulation and private interests, to reduce Episcopacy and Presbytery into such a well proportioned forme of superiority and subordination, as may best resemble the Apostolicall and primitive times, so farre forth as the different condition of the times, and the exigents of all considerable circumstances will admit, so as the power of Church Government in the particular ordination which is meerly spirituall, may remaine authoritative in the Bishop, but that power not to be exercised without the concurrence or assistance of his Presbytery, as *Timothy* was ordained by the authority of *St. Paul*, 2 Tim. 1. 6. but with the concurrence or assistance of the Presbytery, 1 Tim. 4. 14. Other powers of Government which belong to Jurisdiction (though they are in the Bishops, as before is exprest) yet the outward exercise of them may be ordered and disposed, or limited by the Soveraigne power to which by the Laws of the place, and the acknowledgement of the Clergy, they are subordinate; but his Majesty doubteth whether it be in your power to give him any perfect assurance, that in the desired abolition of the present Hierarchy, the utter abolishing of Episcopacy, and consequently of Presbytery is neither included nor intended.

As to the last part of his Majesties Paper, his Majesty would have been better satisfied if you had been more particular in your Answer thereunto; you tell him in general, that there are Substantials in Church Government appointed by Christ, &c. but you neither say what these Substantials are, nor in whose hands they are left; whereas his Majesty expected that you would have declared your opinions

opinions cleerely, whether Christ or his Apostles left any certaine forme of Government to be observed in all Christian Churches; then whether the same binds all Churches to the particular observation thereof; or whether they may upon occasion alter the same, either in whole or in part. Likewise whether that certaine forme of Government which Christ and his Apostles have appointed as perpetuall, and unalterable (if they have appointed any such at all) be the Episcopall, or the Presbyterian Government differing from them both.

And whereas in the conclusion you beseech his Majesty to looke rather to the originall of Bishops then to their Succession, his Majesty thinkes it needfull to looke at both, especially since their Succession is the best clue, the most certaine and ready way to finde out their originall.

His Majesty having returned you this Answer, doth proesse, that whatever is of waight in yours, shall have influence in him; so he doubts not but somewhat may appeare to you in His which was not so cleere to you before; and if this debate may have this end, that it dispose others to the temper of accepting reason, as it shall him of endeavouring to give satisfaction in all he can to the two Houses, his Majesty beleeveth though it hath taken up, it hath not mispent his time.

Newport, Octob. 6.

FINIS.